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Christian Answer to Predicaments

An Editorial

Preparation Needed

Elizabeth A. W. Furnas

Quaker Way of Life

Howard W. Cope

The Palestine Question

Merle L. Davis

A Nation in Confusion

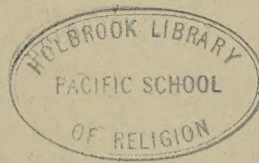
From the Editor's Journal

Drive for Military Training

Purnell Benson

Peace Testimony and Membership

Francis Behn Riggs



The Sunday School Lesson

in the Business of Living

Provided by the Board on Christian Education

For March 2—Jesus Sums Up His Claims

John 12:12-16, 20-32

THE POWER OF THE CROSS

So much has been said and written recently about the power of the atomic bomb that the layman has grown weary of the recounting of the dire calamity which is sure to befall us if it is ever put to use. The atom bomb is the last word of the scientists in their quest for power. In breaking the atom, the veil between the material and the spiritual has been well-nigh sundered. It appears that all the sources of energy have been tapped.

To our knowledge the only purpose to which this power has been directed has been one of destruction. It has been reported that one of the latest bombs would destroy every living thing in the city of New York. Every indication points to a mad race in armaments with a war between Russia and the United States in five years. Fantastic?—that is what they said when a paper hanger wrote *Mein Kampf*.

What is adequate for this hour? The best that our new Secretary of State has to offer is a request for a strong military establishment. With this, America can bludgeon any enemy power into submission. This course has but one end. All the nations of the world must be brought under and kept under domination by the use of threat or violence. This is the most we can hope to achieve by the use of atomic power, and with this world conquest, we shall acquire the fear and hatred of every liberty-loving people in the world.

Is there another power to be matched against this dreadful evil? Jesus said, "All power is given unto me in heaven and on earth." Yes, he too saw the possibility of using the legions of angels at his command and of driving the Romans into the sea, liberating his people from military oppression. Why did he refuse to use that power? Because he knew a greater power—a power which freed men from fear, hatred, cruelty and violence. This greater power he offered his beloved city Jerusalem; then wept over the city because he saw them choosing the way of violence instead of his way of good will.

As a way of life Jesus had repudiated the way of coercion and violence. Instead of a sword, he chose a cross. Instead of hatred and cruelty, he chose the way of love and compassion. Instead of pride

and arrogance, he chose humility and meekness. Jesus did not say that he was going to the cross to demonstrate this great power. As I see it, Jesus was living in the power of an endless life. If this way of living led to a cross, it would not be a symbol of defeat but of victory, and this demonstration of fidelity to a kind of life would draw men to him.

This was and is God's answer to man's puny demonstration of power. Let the spirit of the world unleash all its demonic powers against our frail barques and the power of eternal life will transform them into the instruments of our redemption. This is the power of the cross to all those who rely upon it.

Questions:

1. Is the course which seems safest to the natural man always safest for the Christian?
2. Does the Christian find spiritual reinforcement when, up to his light, he follows the way that Christ set forth?
3. Must we gird our souls in preparation if we are to stand in the gap in time of tension and conflict?

P. M. T.

For March 9—An Example of Humility

John 13:3-15, 34, 35

THE WAY OF HUMILITY

In this story of the last supper as reported by John, we have one incident in the life of Jesus which seemed to gush from the wellspring of his own being.

Conduct is often governed by the deliberate attempt of the individual to demonstrate some desirable virtue. The strong desire to be thought well of can easily become an incentive to live affected lives. Jesus lived a life free of all cant and insincerity. We can hardly think of Jesus reasoning thus: "Those disciples of mine are still proud and self-centered; I must give them a good lesson in humility so I shall take the part of a servant and do what they should have done; I shall wash their feet." All too often, that is the way we try to cultivate the virtue of humility. Those who have taken the way of the Puritan, hoping by self discipline to mortify the deeds of the body, may be able to acquire the habits of prudence, temperance, chastity, but still remain very bad individuals otherwise.

In most cases the man who seeks by self discipline to produce the Christian

graces, retains the sin of pride and uncharitableness and, many times, is guilty of very great cruelty, insisting that the end justifies the means.

Contrary to this, the act of Jesus as he took the role of a servant was a little segment of a complete circle of life, lived in self forgetfulness. The very spirit of Christ was the result of his emptying himself of the glory he had with the father, taking upon himself the form of a man, and being tempted in all points like as we are. All of this that he might lift us out of self into God.

The reason humility cannot be acquired is that it would be sullied by pride the moment the person discovered that he possessed it. For those of us who have come to see the abyss into which pride is sure to plunge us, the words of Fenelon should be helpful.

"I have but one word to say to you concerning love for your neighbor, namely that nothing save humility can mould you to it; nothing but the consciousness of your own weakness can make you indulgent and pitiful to that of others. You will answer, I quite understand that humility should produce forbearance towards others, but how am I first to acquire humility? Two things combined will bring that about; you must never separate them. The first is contemplation of the deep gulf, whence God's all powerful hand has drawn you out, and over which he ever holds you, so to say, suspended. The second is the presence of that all-penetrating God. It is only in beholding and loving God that we can learn forgetfulness of self, measure duly the nothingness which has dazzled us and accustom ourselves thankfully to decrease beneath that great Majesty which absorbs all things. Love God and you will be humble; love God and you will throw off the love of self; love God and you will love all that He gives you to love for love of Him."

Questions:

1. What was the spirit back of Peter's objection to having his feet washed?
2. Judging from verse 15, why do not all Christians feel the need of following the example of Jesus?
3. Does love for God necessarily rule out self love?

P. M. T.

Dr. Albert Outler of the Yale University Divinity School asserts that "Christians put no Utopian hopes on any panacea for all human ills and have no patented device to make a crisis roll over and play dead. Christians are not absolved from the difficulties attending a crisis," Dr. Outler stated, "and have no right to wish to be. But they have a different perspective, different moral and spiritual resources from those of non-Christians."

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Christian Answer to Predicaments

WHEN nations are at peace and community habits are undisturbed, men are little aware how nearly identical are their moral ideals and their social habits. Customs tend to be equated with morals. Men are generally thought to be moral if they live according to the accepted and orthodox patterns of behavior.

When a war ends and the patterns of group life are shattered, men are thrown back toward a jungle life in which every man must look out for himself. The usual social patterns are gone. Each one tends to become an individualist. In a sense he goes "primitive" again. It requires a re-orientation. At once his behavior takes on a different moral significance. He is driven into decisions and actions that violate his former behavior and his ideals.

ILLUSTRATIONS IN WAR

The aftermath of war thereby becomes a time of moral confusion. Consider, for instance, the black market operations in Europe. Normally a good citizen conscientiously obeys the accepted laws. At a loss to himself, he is willing to follow through for the good of his nation or community. But when the channels of commerce break down and hunger, if not starvation, becomes a possibility he cannot respond to the situation in usual ways. It becomes difficult to know his duty to his neighbors and to know the amount of risk he should take personally in the support of law and order. He faces moral predicaments.

In other cases during the war the apparent necessities of falsifications have presented themselves at the doors of Christian homes in Europe, when asked to reveal the hiding places of refugees. The normal reactions would be toward telling the truth or else dodging the answer, but the old habits and situations for social behavior have been altered. Again, a kind of primitivism asks one to choose between integrity to the truth or to a hidden neighbor whose life must be spared. Not only so, but these Christians, driven underground, sometimes have felt the "necessity" of taking the life of a traitor to prevent his revealing the hiding places of several fugitives from the wrath of a dictator. To some of them it seemed that only one alternative was open, since the traitor could not be imprisoned. That alternative is left to the imagination of the reader. For these people, many of them conscientious, it was a moral predicament.

This is not a time for examination of European Christians, but rather a time for self-examination. Have our ideals, our "testimonies" been too protected? What do they mean and how shall they be stated in the face of grim realities?

FINDING DIRECTIONS

In greater or less measure men have always faced difficult choices, even in usual times. But the present current stories lend themselves to a moral fatalism. They are sometimes accepted as conclusive arguments against those who refuse participation in military conflicts. War, bad as it may be, is presented as "the great predicament" in which the lesser evil calls for participation in it. What is the Christian answer to moral dilemmas?

1. We should not let unusual situations throw us out of perspective. The dilemma which appears now in cases involving life and death are only more striking examples of lesser problems occurring every day. In fact, people are generally given to "white lying" merely as a convenience. Society is honey-combed with falsehood. Men often lie without even the stimulus of a "predicament."

2. The very commonness of falsifying, however, presents a basic issue. There is no more fundamental principle for social order and security than that of sincerity and integrity. Civilization cannot finally be built on a lie. Truth, openly faced, is the ultimate foundation of all progress. Therefore the choice of a lesser evil must be held as a problem of conscience since *it is still evil*. In the dilemmas that men face it is often only a courage born of desperation that can lead them into a new day, though it be by way of a cross. One might choose this for himself, but has he the right to lay the same price upon his children and others? Some time, improved moral insights and deepened spiritual power may open to individuals the more excellent way.

3. Problems that appear to be insoluble at the moment often lie at the end of a *process*—evil producing more evil. The fact that one cannot make a right decision in the predicament of a momentary situation does not relieve him from the duty of making right choices where and when he can. One who may not be able to give a clear answer during a Nazi occupation may rightly refuse to participate in a militarism that is always bound to end in predicaments,

To say that in the accumulating streams of evil there are no available choices, is to deliver humanity to a deadly fatalism and to perdition, denying an emerging kingdom of God.

4. Such problems cannot always be met on the level on which they appear. It is not always that one must grasp either horn of a dilemma, but when it cannot be avoided, one can at the same time drive deeper in his life and thought. The currents which carry the answer for tomorrow's world flow deeply in the human soul.

5. Nor can they be met always at the *time* in which they appear. Farther back and up stream lie the sinister forces that may lead to dilemmas of death. There we must pit our strength and divert the accumulating streams of racial, economic, and political evils that converge toward war and its dilemmas. We cannot *find* all of the answers in an arm's reach, but we can *grow* them in the deeper and remote process of the human spirit, and in human affairs. In this direction lies the Christian answer.

E. T. E.

Drive for Universal Military Training

By Purnell Benson

ONE of the most active and absorbing struggles in which Friends have taken part in the history of their Society is that against the threat of peacetime conscription. In the amount of effort and resources currently expended by Friends, this contest has probably been matched only by such movements Friends stimulated as the anti-slavery crusade, the women's rights campaign, and the temperance activity. In these, as well as in the anti-conscription effort, many others besides Friends have taken part. The national debate over peacetime military training has gone on intensely for three years and may reach its climax during 1947.

THE NEW MILITARY TRAINING PLAN

While deterred by the anti-conscription efforts, the War Department does not easily take "no" for an answer. Early last October it issued a new proposal for peacetime conscription, to be introduced in Congress early in 1947. By calling the scheme "Universal Military Training" rather than universal military service, it seeks to convince people that this latest plan does not have the earmarks of odious conscription systems seen in European countries. In providing that enforcement shall be made by civilian courts, it tries to make the system appear free from military control. That the instruction and orders will be given by army officers is obvious to any one.

The plan provides for one year of training for all men between the ages of eighteen and twenty. Men eligible to attend college would be allowed to do so in place of the second six months of army camp, if they join the reserve officer training corps in college. A few might qualify for specialist training instead of ROTC, but must join the Enlisted Reserves. Most young men would want to escape the second six months of army camp life by attending college with ROTC. Quaker and other liberal arts colleges would either have to install ROTC units or else lose most of their male enrollment.

Experience with the wartime draft law reveals how the army takes young men just at the time when they most need close religious ties with their churches. They are then subjected to all of the vicious immoral influences prevalent in and around army camps. Friends, as well as other religious groups, have seen what army life usually does to the spiritual quality of their young men. The moral degeneracy of our occupying armies and the steep rise in soldier crime are graphic evidence of this demoralization. The history of European countries shows how completely religious bodies decline under systems of military regimentation. Friends' groups and similar churches disappeared completely.

The October proposal of the War Department makes no provision for men who hold fast to the peace testimony of Friends, other than to serve in the army as non-combatants. Conscientious objectors to military service would be forced to go to prison.

THE FORCES OF PROPAGANDA

The propaganda drive for the new military training plan is strongly under way, the air waves and newspapers being flooded with material. During 1946, the War Department spent \$5,715,690 for its educational, promotional and publicity activities, not counting the salaries of military personnel. It has fifty-one officers attached to its public relations staff. Such spokesmen as Senator Austin, UN delegate, are telling the country that there must be a permanent draft. General Marshall, new Secretary of State, is a firm supporter of compulsory military training. It appears likely that another Russian war scare, similar to the one which bolstered draft extension through Congress last May is about to be fabricated out of rumors and distortions. The pressure of fear may foist U.M.T. upon America.

The President appointed a nine-member committee to study and make recommendations about universal military training. The findings of this committee

will carry great weight with millions of Americans who dimly understand the international scene or the internal military situation. While this committee insists that it is open-minded and impartial, it is made up almost entirely of people who at one time or another have advocated a peacetime draft. The committee strangely lacks representation of either farm or labor groups, and its Protestant and Catholic members do not represent their constituents.

The last election resulted in some gains in the anti-conscription movement, but some losses as well. Andrew May has been succeeded as chairman of the House Military Affairs Committee by Walter Andrews, a man more determined to have peacetime training. Senator Elbert Thomas, former chairman of the Senate Committee on Armed Services, is a vigorous opponent of peacetime conscription. His place has been taken by Senator Chan Gurney, one of the authors of the original Selective Service bill and a consistent supporter of such measures. Over-shadowing these shifts in Congress is the pronounced trend to place military men in posts of high authority, such as the placing of General Marshall in charge of foreign affairs. Step by step America is becoming a permanently militarized state.

The War Department appears to have given up thought of extending the old Selective Service law in favor of its new legislation, but the political scene shifts continually with maneuvers and counter-maneuvers. One can only be sure that there are forces at work determined to have compulsory military training in one form or another if they can obtain it.

THE TIME IS NOW

Let us make no mistake about the great strategic value of halting peacetime conscription now. Once the yoke has been set, it will be incomparably harder to cast it off. Universal military training subjects every man of draft age to military orders and military indoctrination.

This control over the lives of citizens is the means whereby a military machine keeps itself in power and destroys the opposition. The social and economic troubles ahead for America will produce more men of the stamp of Huey Long. Even now their voices clamor within our gates, hungry for the power which conscription would give them. Once UMT has been fastened upon America, peace activity of any kind would be hard to carry on. The task of repeal would be almost insurmountable.

On the international scene are now proceeding peace talks upon which rest the hopes of masses in every country. The assembly of UN has adopted a resolution for universal disarmament. There is a chance that the nations of the world will agree to disarm, that atomic bombs will be dismantled, and that their terror will become a nightmare of the past. But neither America nor Russia so far appear to have quite the degree of trust in each other to make concessions which must be made. The fate of humanity hangs in the balance until the deadlock breaks.

Already having a stockpile of atomic bombs, vast industrial resources, and an army and navy whose quotas are easily met by voluntary enlistment, how will America appear if she takes the last step and orders universal military training? Others can no longer believe that a shred of peaceful intention remains. Their faith will be placed in more military defense of their own. Disarmament, the cherished dream of two generations, will have been shattered. The consequence of such an armaments race no one dares foretell.

On the other hand, if the struggle against peacetime military training is won, it will be an enormous moral victory over the military element of our country. This element will have been told, and the world as well, that America wants to follow the method of peace. From that point onwards the task of peace forces will be easier in building the political and economic foundations for world harmony. Let us unite in the struggle and not take our hands from the plow until peace has been won. If we do not act today, how grotesque it will seem when we find, too late, that these days of grace are ended. Neither may we neglect the ongoing need for deepening and supporting the religious life of our Society so that it will be strong enough in the future to cope with or eliminate altogether such emergencies as the present one.

O Lord, lay no more upon me, than Thou givest me strength to bear, and go through with patience, that Thy will may be done . . . that I may praise Thy holy name forever.

MARY SAMM, 1680

Preparation Centers Needed

By Elizabeth A. W. Furnas

The West Richmond, Indiana, Friends Meeting is using the following plan for a spiritual emphasis. Meetings elsewhere may want to plan groups, preferably in homes, for the spiritual concern presented here.

BEFORE cities can be rebuilt from the ashes and rubble, there must be a release of hope and faith in the people by whom the cities have to be rebuilt. A fair peace cannot come until there is penitence and mercy in men's hearts. Religion has here its greatest challenge and its greatest task. As a small part of the world's religious resources, we Quakers have to answer this challenge and assume a share of the task. Our liberal and efficient aid in meeting the immediate emergency in food and clothing has given evidence of our concern and has raised hopes of our giving proportionately as much in the spiritual reconstruction that must come.

The greatest service of all religion is to reconcile the world to God, to bring healing to the nations. Our American cities do not need rebuilding, but the cruel system of segregation and the careless massing of human life in city blocks, the insidious waste of food and money in the gigantic liquor business and in extravagancies of every kind, these are our rubble that must be dealt with before much of real beauty can be built here. Religion does not need to go far to be at work. The reconciliation and the healing is needed both here and abroad.

The whole Society of Friends has been asked by our spokesmen, "Are we ready?" We know we have to answer, "No, not half ready!" We are aroused, but not prepared. Good as our homes, Meetings, schools and colleges have been, concerned as our parents and leaders are, we are aware of a troubled conscience and a sense of lack, and of confusion. Something more is needed.

NEED FOR PREPARATION

What the early Quaker home, what the family prayer and worship and daily reading of Scripture gave of solid faith and mutual dependence has largely gone out of us and must be recalled. We are drifting apart and are too busily engaged in other activities to realize our loss. We need to find ourselves and each other again. We need to gather into small, cohesive, mutually enlivening, worshipping, learning groups—a little larger than the family and not governed by precedence of age and authority—made up of mature, concerned persons, whether young or old. Such groups could be called "preparation centers" or "fellowship groups," as some are now termed.

We have had fellowship and it has meant much; however, what we need and what we really want now is preparation for spiritual service in our time. That's what we aren't ready for, but we can be.

Such a giant task requires not so much numbers as it does deep roots. Men and women preparing for this service must go down to the rock foundations which God has placed in man's hearts. In the unspoiled child we can see, as Jesus saw so long ago, what these foundations are: love, trust, energy, creative ingenuity, inquisitiveness, camaraderie, simplicity, reverence.

Every Quaker community could be such a center—every home, school and college. But where numbers do not count and intensity does, it isn't likely that any entire group, unless it be that within a home, could become sufficiently united in feeling and understanding to make possible the sort of atmosphere conducive to thoroughgoing spiritual preparation.

There must be *within* all our larger groups "tiny molecular forces" such as William James pinned his faith on. These small groups of trainees would be made up of individuals whose discipline and devotion can grow to be completely dedicated to the upbuilding of religious life in themselves and their relation to the world around. Again, it is not a matter of withdrawing from the world, but of preparing to live better in it and endeavoring to mend it. Such intensity calls for rare concentration of will and heart, "and few there be that find it."

Perhaps the best way to start among Friends would be for the ministers and elders, or any concerned persons in the Meeting, to feel the need themselves, and then to issue an invitation in writing or by personal calls to all within the local group to consider this necessity. If they feel so led by inner compulsion, they could meet at a suitable time and place, as a beginning. Or, different sections of the Friends' community could be called together to discuss the whole idea. From there on, the groups or group so assembled can plan their own steps of training and discipline, splitting up into smaller groups if necessary, so that worship and study and any other particular means of personal religious growth can be fostered intensively.

NEED FOR CHANGED MEN

We know that our forefathers gave their generation something of exciting and life-changing worth—"a new heaven and a new earth"—no less. But "they were changed men before they went about changing others," as William Penn so wisely pointed out. We must change too! Our whole Society can have a soul-

shaking experience of spiritual rebirth if we want it badly enough and if we fulfil the necessary conditions.

We must feel a deep dissatisfaction with things as they are, beginning with ourselves. Life must come to mean a great deal more. It must become desperately important that we "live up to our lights." God has made excellent use of material that to begin with was not a bit better than we are. But the willingness to be called a "fool" must be there. The hunger and thirst for significant living must be in our hearts. As the hollow tree drew George Fox to its sanctuary, so our private meditations must irresistibly draw us away from the pressures of life to the place where we can listen to the beating of our own inner life as it flows back and forth into the Life of God.

There should be groups preparing in every Quaker locality wherever two families could gather at regular intervals, putting all else to one side, for deep worship together in one home or the other. Faculties of school and college, and of the struggling Sunday School as well, must find more time for hushed inquiry and honest witnessing together. All the committees facing problems of national legislation, race antagonisms, economic strife, international war and hunger, spiritual listlessness among our members, or any of the many concerns which legitimately occupy us, all need to be gathered in frequent and regular times of mutual confession and prayer and strengthening. Pendle Hill, Quaker Hill, and other "hills" from East to West, can invigorate whole sections of the Society of Friends by calling various groups in for periods of study and conference or for "retreats" held largely in silence. Resident groups at all such places can make longer, sustained experiments in religious living.

To prepare is to prepare to prepare—to paraphrase Gertrude Stein. Our whole Christian background needs to be studied and made alive to us. The facts of Jesus' life, particularly, and the eternal mystery of His living in men, must be put into the very middle of our foreheads. The Quaker principles of group worship and business and personal conduct need to be thoroughly understood.

THE QUAKER CONTRIBUTION

All this we must do to be ready for the most pressing need of our generation and for our own deepest happiness. This is our peculiar Quaker contribution. That there are some in other groups preparing for this task, we know, and we are thankful for them, but we cannot fail to see how our small movement has treasured in its heart through the years a special and effective sense of what it means "to be led by the Spirit of God." In so far as any have given obedience to this leading, the goodness and love of

God have come into the world for its healing.

Jesus did that in fullest measure and taught it in clearest terms, and He expected His followers to have that "hope" in them also. Unless we grow in our ability to sense and to express in our own lives the abundant Life of God, our work will be largely sterile. But if any seeking Friends, alone or together, experience that Life and encourage its growth

in one another, there will be power and direction. There will be preparation.

All of us have access to this sort of opportunity. Even with the Society of Friends scattered thinly across the earth, the effect could be sufficiently stirring to shake the whole world and set in motion the good that lies in men. God help us to realize our peculiar and present opportunity and to lay hold of it with vigor and joy!

The Quaker Way of Life

A Sermon by Howard W. Cope

"The integrity of the upright shall guide them."—Proverbs 11:3

THE Quaker way of life," in fact any and all Protestant denominational ways of life, and the Christian way of life should be synonymous expressions in both faith and practice. Tragic as it may be, however, it is true that many church members and professing Christians do not practice what they preach. Denominationalism has become what E. Stanley Jones calls "a way of life," while true Christianity shall always remain "the way of life."

I am not attempting to deny, minimize or even compare Quakerism with other Protestant denominations, but I make no apology for saying that the policy of the Society of Friends has been so unique that it has been as "a little leaven leavening the whole lump." That is to say that while we are one of the smaller denominations numerically, yet the entire civilized world has felt the impact of the quiet and pervasive influence of the "Quaker way of life." In an honest attempt to find the answer to the question, "Why has such a small group of people been able to create such a large and far-reaching influence?" I should like to suggest that our text merits some serious consideration in this regard—"The integrity of the upright shall guide them."

After choosing this text as the basis of our consideration, I became quite anxious to discover the full content and implication of this word "integrity" and my research was rewarded with this fine interpretation; "An unimpaired or unmarred state; moral soundness; purity; honesty; freedom from corrupting influence or practice, strictness in the fulfilment of contracts, the discharge of agencies and trusts; uprightness; rectitude, etc."

I challenge anyone to produce a higher ideal or standard of either moral or spiritual motivation, than is contained and implied in this word "integrity." No wonder the writer of the *Proverbs* has stated it thus, "The integrity of the upright shall guide them." In fact, I do not know of a more severe, yet justifiable test by which any individual or group of individ-

uals may be evaluated, than the one to which I have just referred. The important question is, "How many of us could actually pass the test?"

The phrase, "The Quaker way of life" is intended to embody an intangible something which cannot be formulated into a creed or written statement. It can only find adequate expression in the lives of its possessors. We are told that "the glory of early Quakerism was in its integrity, in its uncompromising, unflinching requirement that the *life* should bear witness to the truth, and its resolute stand against any other requirement." Joseph Stephenson Rowntree puts it thus, "The doctrine of the indwelling Spirit has been to the Friends neither a philosophical idea, nor a pious opinion only, but an eminently practical faith, embracing within its scope the whole of human life."

In other words, Quakerism teaches the advice of the apostle, "Whether, therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This very definitely indicates that little or no difference should be made between things secular and things spiritual. All of life and its activity should be accounted by the genuine Christian as being holy. A recently published Discipline by London Yearly Meeting aptly expressed it this way, "We conceive of Christianity, not as a collection of notions, doctrines, and a number of traditional observances, but as essentially an experience and 'a way of life' based on the experience."

FUNDAMENTAL ELEMENTS

We are told that the rise and spread of Quakerism, during the life and preaching of George Fox, is one of the most astonishing chapters in church history. The sane and sensible spiritual power generated in such a movement, carried it victoriously, not only through the days of bitter persecution, but also through the more insidious dangers of fanaticism and internal divisions until at the time of George Fox's death, Friends outnumbered the combined strength of the Roman Catholics, Presbyterians, Independents, and Baptists in England.

I firmly believe that the tap roots of

such a spiritual uprising can be found in the text of the morning, "The integrity of the upright shall guide them." That is to say, integrity kept their characters unimpaired and unmarred; produced moral soundness, purity of life and honesty in their dealings; gave them freedom from corrupting influences and practices; all of which led to uprightness, rectitude and stability of deportment. Thus they had a living message which found vital expression in their every-day lives. This is what we are pleased to call "The Quaker way of life." I want to suggest at least five fundamental elements which are the eternal dynamics of the faith and practice of the Society of Friends.

I

Theirs was a life of *simplicity*, exemplified in many phases of their daily lives. For instance, they practised simplicity of speech. Friends, recognizing the equality of all men in God's sight, simply refused to make the distinction and addressed all, regardless of their standing, in simple language. Simplicity of dress was also observed. The insistence upon simplicity and plainness of dress was even more emphatic than simplicity of address. The Quaker garb bore its silent testimony even when no words were spoken.

Simplicity in the mode of life was carefully observed with the early Friends. While many of them were surrounded with wealth and luxury and could have indulged their desires, yet simplicity marked almost every outgoing of their lives. Simplicity was their watchword. It characterized the beauty of their homes and its furnishings; their meetinghouses and their surroundings; their amusements and social life, and even their mode of worship was beautified by its simplicity. Friends have never been strong on display or unnecessary trappings of life. "In life, as in art, whatever does not help, hinders."

II

They lived a life of *sincerity*. The early Friends' testimony for sincerity in all of life's activities was perhaps one of the first attributes of Quakerism which attracted the most notice from the outside world. They refused to take oaths, feeling that to do so was to admit that there were two standards of truth. They declined to remove their hats before magistrates because they felt that uncovering the head was an act of divine reverence to be rendered only to God.

This brought them under suspicion of disloyalty and contempt of court. Their refusal to bear arms was not the fear of suffering and death, but a sincere conviction that all war is incompatible with the life and teachings of Christ. Their persistent protest and their willingness to bear reproach, suffer imprisonment and even death rather than yield, gained for them the Toleration Act of 1689.

Such sincerity as this certainly implies honesty of intention and purpose. Of the

old Quaker it was said, "His word is as good as his bond." It also implies freedom from hypocrisy. Genuine sincerity always eliminates the element of hypocrisy from one's life. The sincerity of the early Friends gained the respect of even their persecutors.

III

They lived a life of *inward discipline*. Such discipline means the training and development of one's innermost conscience. One may have to be taught by a very rugged and unsympathetic school master, such as dissatisfaction, heartache or sorrow, but when the lesson is learned, it is worth its weight in gold. Out of this training school of "inward discipline" there has come at least three very stern and essential characteristics of a life worth while. The first one is first-hand convictions. Many of our convictions these days are based on other people's opinions, selfish desires and excessive sentimentalism. The early Quakers had convictions that were born of God and which could not be turned aside by flattery, persecution or death. Devotion to duty is another characteristic which is an outgrowth of this training school of "inward discipline." One's duty is not a matter of choice. George Eliot says that it is just as impossible for a person to choose his duties as it is for him to choose parents and birthplace. The third characteristic is faith in its ultimate outcome. When one has a deep, settled conviction and is faithful in his duty regarding that conviction, he must have sufficient faith to leave the ultimate outcome in the hands of the One who doeth all things well.

IV

The early Friends' lives were filled with *Christian dignity*. "Christian dignity" is not all on the surface. In fact, one's inward dignity to a very large extent determines his outward actions. This is one of the "fruits of the spirit" which Paul fails to mention in that wonderful Galatian exegesis, but no doubt does refer to in his Corinthian letter when he says, "Let all things be done decently and in order." The Religious Society of Friends, to a very large degree, retained and maintained this spirit of "Christian dignity" in almost every phase of their lives throughout the years. They always maintained that every human life is a sacred trust from the hand of God. It is sacred because it contains a spark of immortality which will never die and for which its possessors must give an account. This is the fundamental basis of their opposition to war. Friends have maintained that dignity of character believing that if one could only dignify one's desires, they in turn would dignify one's actions, all of which would certainly produce "dignity of character."

The worship of the Friends has been one of dignity as well as simplicity. As a usual thing, Quakers are not very emotional and are not easily swept off their

feet by sensational or high-pressure methods. Because of this, Quakers are sometimes misunderstood and even criticized for the lack of what some choose to call "spiritual warmth and expression." Friends have always gone on the assumption that it is not necessary to go through strange physical contortions in order to gain hearing with God; neither is one heard for his long and much speaking. This is vividly portrayed in Elijah's experience on Mt. Carmel when he was instructed to "go forth and stand upon the mount before the Lord and behold the Lord passed by, and a great and strong wind rent the mountain and brake in pieces the rocks before the Lord: But the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice." The Quakers, with but few exceptions, have adopted a quiet, dignified service of worship which gives opportunity of awaiting that still, small voice. During these services, silence may prevail but public participation under divine leadership is always in order.

V

The last of these fundamental elements is the consciousness of Christ's *indwelling presence*. In our Bible School there hangs upon the wall one of the most beautiful pictures ever painted. It is entitled "The Presence In the Midst." There is only one thing more glorious than Christ's "Presence in the Midst" and that is His indwelling presence in one's heart and life. It was this conscious knowledge of the presence of the indwelling Christ in their lives which opened to the early Quakers a "new and living way." I quote from an early writer concerning the Quaker way of life: "They are willing to give up all, that they may follow the leadings of the life of Christ Jesus their Lord. And they do all these things in the integrity and simplicity of their hearts towards God, not thinking thereby to merit life, or engage His love and favour by what they can do. But being beloved by the Father and having received life freely, by it they are bound faithfully to serve Him."

Because the Quaker way of life has been one of simplicity, sincerity, inward discipline, Christian dignity and the consciousness of Christ's indwelling presence, who dares deny them the right to claim the promise found in our text: "The integrity of the upright shall guide them"?

I have read His nature, His love, His compassions, His tenderness, which have melted, overcome and changed my heart before Him . . . He is the volume of the whole book, every leaf and line whereof speaks of Him . . .

ISAAC PENINGTON

A Nation in Confusion

From the Editorial Journal

This is the continued report by the editor, on his experiences in Europe. Previous issues, beginning September 5, present the story to date. These articles will continue for a few issues until the story of visitation in ten countries of Europe has been completed. These back issues are available at ten cents each, or sent free to each new subscriber.

ALMOST any report about Europe is true—somewhere. The conditions as to food or hunger are very spotted. Even in Germany there are a few areas near good farms where food is much more nearly adequate than in others. Certainly Europe has its poverty and its plenty existing side by side, although the areas of need far out-measure the spots where food is relatively abundant.

This is evident in going from Switzerland to France. It is, in many respects, like reversing one's steps from Switzerland into Germany. Of course, the devastation of Germany is incomparably worse than in any other of the countries of Western Europe, but the French scene is also bleak and dismal. It is a step "down," and a large one in going from Switzerland to France. Many of the trains are old, worn and defaced, showing the effects of war. Often the coaches are marked by bullet and shrapnel holes. The windows are broken and the service on trains and in stations bear the marks of war strain.

REGARDING FOOD

In the minds of tourists generally, Paris is France. However false that assumption may be, one can not easily avoid taking a measure of Paris for a conclusion about France itself. "Gay Paree" is much less gay. Her markets are greatly depleted, her shops are bare generally and the few articles of merchandise exceedingly high.

The change in food was particularly marked as I ordered my first breakfast in a railway station restaurant. Twenty-four hours earlier I had bread, butter, jam and coffee, and plenty of it in a Swiss station. Here in Paris it was black coffee, or an imitation, and a dry stick of bread. This can hardly be offered as a fair sample of French meals for I later had rather adequate meals, as to quantity, yet lacking in the finer qualities and in the larger varieties which I had known there in 1918 and again in 1940.

The clothing situation parallels closely the food conditions as one might well expect. In fact, five years of occupation and stripping of the country may well place France in a temporary condition worse than that of Germany at the present time so far as clothing, *though not food*, is concerned. It seemed like music to hear the clatter of wooden soles on the feet of children as they hurried down the street. At least this way of keeping their feet from the cold wet streets showed an

ingenuity. They have always been used to wooden "sabots,"—shoes, but this type of shoe craft with wooden soles developed by war necessity is a happy accommodation.

During the occupation, the market paths to the country were not all closed by the Nazis. In fact, it became in some cases a black market operation which was presumably ignored by the occupying power. "Three days teaching school and three days on my farm in Normandy," is the way a Quaker and teacher is solving his problem for a family of five.

Here as in many other areas of Europe the black market is all but overwhelming. In many lines it is so completely practised that it becomes the grey market, if not the real market under constant patronage. The course by which it came is readily understood. Not only was it a result of economic upset, the depletion of sources of supply and the destruction of roads and curtailing of transportation, but it was also, during the war, a policy of patriotism—a way to sabotage the Nazi system of controls. Although this would by no means account wholly for the black market, yet it was another fighting front—an attack upon the enemy. That which started in an atmosphere of patriotism now ends as a dangerous enemy of France. The dagger, once pointing toward the enemy, now threatens the heart of the nation. It is strangely true that in economic and political affairs the weapons of victory easily become the instruments of suicide.

ON PARISIAN STREETS

On a clear crisp evening I walked the streets of Montparnasse, a rather typical Parisian concentration of streets, shops, restaurants and theatres. After an expensive meal that was little more than a promise of the dining which Paris once furnished, I fell into conversation with the proprietor. His few English words and my few French phrases gave us enough correspondence to reveal his outlook on French and world life. Like others of his fellow citizens, he deplored the "bad politics" which now harasses French economy. Fundamentally he clings to the patriotic idea that France is capable of a return to her lost status.

He was wholly unaware of the conditions of starvation in Germany about which I told him. He was not bitter against the Germans, but expressed great fear of Russia. Again the reaction so easily found in Europe leaped out in his question, "Why doesn't America drop the atom bombs on Russia before it is too late?" From others who have lived longer in Paris, I had heard similar reports from French conversations.

Walking up and down streets, one can see the eating and drinking houses being largely patronized in the economic return which may be slowly coming to French life. The meat markets, not far from this center, were open with a fairly good Saturday night trade. Housewives with their ration books and money were carefully measuring their means and their ration points against rather small stocks on the meat blocks. They are allowed two-thirds of a pound per week.

Their money has depreciated until it brings France perilously near to economic ruin. The franc, once worth about twenty cents, has fallen to something less than one cent in value. Prices are very high. In France the problem is mainly prices and money rather than available ration points, in England it is the reverse with short ration allowances furnishing the chief problem. In both countries food and clothing is severely limited, with England undoubtedly in a happier state than is France.

It was during the evening in Montparnasse that I heard in the midst of the returning gaiety the unmistakable music of a Salvation Army band. Following my ears I soon stood in the outer circle of a street congregation. The music stopped and the preacher's voice, though in French, came with the same urgency in exhortation as on an American street. Some listeners were interested, others were clearly cynical.

The milling crowds going in and out of restaurants and taverns, the chatter of young people on the sidewalks, the aroma of roasting chestnuts in the inevitable sidewalk ovens, the painted laughter of foolish women, the emaciated faces of the poor, the raucous voice of a vendor, the healthy joy of healthier people, the pleading call of "the army" presented an evening cross-section of Parisian street life, a medley of hungers and frustrations. The old liveliness of French life was gone and the luster of her gaiety was dulled. But here was a stir of the old Paris street life, striving toward recovery. One could sense it like a subdued symphony or perhaps he might with Wordsworth hear it as "the still, sad music of humanity."

One attraction was a series of news reels. On the screen some French children were singing *The Star Spangled Banner*. Obviously it was an occasion honoring some cause or person associated with America. Then, believe it or not, out walked Howard Kershner (on the screen) and made some cordial response on behalf of the "Save the Children Federation" which, in this film, the French were honoring. The attending audience gave him a cordial cheer for service rendered to their children.

The next morning there was the Friends Meeting for worship on Rue Guy de la Brosse. In a chill atmosphere and

wearing our overcoats, we waited in silence upon the unseen Presence. The hollow square formed by the arrangement of chairs suggested a democracy of responsibility of all persons attending. Here were French, English and American Friends, the latter being chiefly associated with the relief center in Paris. This center of relief activities, manned chiefly by American and English young people, is not to be confused with the Yearly Meeting Center which is directed strictly by French Friends. This distinction of functions, as between relief and Meeting activities, is marked in the concerns of all European Quaker groups. Marcel Fournier is secretary for the French Yearly Meeting Center while Louise Schmidt is clerk of the Yearly Meeting. At an afternoon tea, they and other Friends made their American visitor feel a cordial welcome. On another occasion it was a joy to greet again Henri Van Etten whose life has been devotedly spent in the development of the Quaker group.

Here, again, is the Quaker Meeting at the center of Quaker relief. It faces difficult days which will be further depicted in the next issue.

EXCERPTS FROM THE STATE AS DISCIPLINARIAN

BY OSWALD GARRISON VILLARD

Fortified by the completely free hand given to them by the Roosevelt Administration during World War II, the War Department, its military journalists and its leading generals are now engaged in a nation-wide campaign to force Congress to vote for peacetime military conscription, which has recently been publicly described by Secretary of War Patterson as "a must."

On the theory that this form of involuntary servitude will smell sweeter under another name, the President and some of the military propagandists are dropping the word military and calling it "universal training." . . .

That was Hitler's idea also—the indoctrination of the entire youth of his country by military men. It is the exact opposite of the American tradition that all public education should be under the control of local, not national, government.

It is impossible for me to believe that "universal training," as now advocated, commends itself to most army officers. Many of these sincerely believe that, until relations with Russia are stabilized, or the much-publicized UN international police established, conscription may be an evil necessity. But that is very different from beguiling the public by claiming that conscription means a better and happier America.

Human Events,
608 S. Dearborn,
Chicago, Illinois.

The Palestine Problem

By Merle L. Davis

The Historic Foundations

SINCE I have just returned from Palestine it has been suggested that I prepare a series of articles for THE AMERICAN FRIEND, seeking to explain the present problem of Palestine. I hesitate to do this, for as I realize that there is no solution that will be satisfactory to everybody so also there can be no analysis of the problem which will be considered just by all. Someone will feel that I am biased, regardless of how fair I try to be, because the feelings are so intense and the determination so great on both sides, but I have agreed, perhaps unwisely, to attempt such an analysis.

THE PROBLEM STATED

As any great piece of music with all its variations can be reduced to a simple theme that may be expressed by only a few notes, so also can the Palestine problem be expressed in a few simple words which, however, have widespread ramifications. Stated simply and frankly the problem is this: Both the Jews and the Arabs are in a life or death struggle for the majority control of Palestine. This struggle has been fostered by a bungling foreign policy of the English Government during the first World War, and since then by a vacillating policy on the part of those in the foreign department, in an effort to straddle the fence on which their predecessors had so unfortunately placed them. Each of the three groups involved, when looking only from one point of view, can find ample reasons to justify fully that position.

The roots of the problem lie imbedded in history. After reviewing briefly the more remote history, I shall outline the present position of each of the three groups, namely Arabs, Jews and English. At the end I shall propose an action, though not of my feeble fabrication, which, in the light of historical development, seems to some to be wisest, although admittedly not a happy solution from everybody's point of view. There is no universally happy ending.

From the earliest known history, Palestine has been a bridge over which the civilizations have crossed or met, either in friendly commerce or in mortal struggle. All of these civilizations have had an influence on the population of the country, some by destroying and taking captive that which they found; others by leaving a residue of their own people and culture in the country. Two of the major elements in the present problem were among these invading civilizations.

A large family or tribe came from the east under the leadership of one known as Abraham, worked and fought their way into the country, from which they

later departed for Egypt. Generations afterwards some of the descendants of Abraham returned to work and fight their way into Palestine again. They resided in the hill country while their enemies occupied the plains around about. Under David and Solomon they rose to the maximum of their political power about 1000 B. C.

Following the division of the kingdom, the northern part was overrun by another invading civilization about 720 B. C. and the southern part about 585 B. C. Since then the Hebrews have had little control over the political life of Palestine, certainly not since 135 A. D. This is an important point if the problem is to be viewed historically. For over one thousand eight hundred years the Jews have not had a majority in the population in Palestine nor have they held political control over it. Some Jews have continued to live there peacefully, however, with the other peoples of the country. During the whole period of the contact of the Hebrews with the other people of Palestine the tendency of the Jews has been to retain their own identity rather than to intermarry with the other people.

But the history of the land which we now call Palestine neither began with the coming of Abraham, nor ended with the loss of political control of the country by the Hebrew people. Before, during, and since the advent of the Israelites in Palestine there has been a basic population whose ethnic composition has varied with the invading civilizations. Soon after 632 A. D., inspired by the fervor of the beginning of a new religion by Mohammed, the Arabs overran all the Near East, northern Africa and even went into Spain. Palestine was included. While but relatively few remained in that country, yet they intermarried with the native peoples, identified themselves with them, and gave their name, their language, and their religion to the people as a whole. After about three hundred years the Arab empire lost its glory and crumbled. Since then the people have been under the control of various stronger powers, including the Seljuk Turks, the crusaders, the Egyptians, Napoleon, and the Ottoman Turks under whose rule they lived at the time of the beginning of the first World War. But during the past one thousand eight hundred years this basic population, including the Arab name and blood infusion in the seventh century, has formed the majority of the people of the country.

(In the next issue we shall deal with the Arab interest in the Palestine Problem)

ANNUAL MEETING AMERICAN FRIENDS FELLOWSHIP COUNCIL

Alexander C. Purdy, chairman, presided at the annual meeting of the American Friends Fellowship Council, at 15th and Race Streets, Philadelphia, Pa., January 9, at 7:30 P. M. Preceding the meeting over eighty Friends gathered in The Whittier hotel dining room for dinner together.

Allen J. White, former secretary of the Friends Meeting in Washington, D. C., was welcomed as the executive secretary of the Fellowship Council. Reports were given of the activities and services of the Council. Announcement was made of the publication of a revised edition of the Directory of Friends' Meetings in the United States and Canada this spring.

The Friends' group in Mexico City, Mexico, which has been meeting regularly the past few years in the home of Heberto and Suzanne Sein, plans to become an established Monthly Meeting reporting to the Fellowship Council. March 9, 1947, has been set as the date for the formation of their Monthly Meeting. Some Friends from the United States will be present at that time. Other new Meetings have started in Lincoln, Nebraska; Decatur, Illinois; and Winston-Salem, North Carolina.

Emma Cadbury, chairman of the Wider Quaker Fellowship Committee, has just returned from a five months' visit with Friends in Vienna, Austria, Switzerland and England. On her visits she had an opportunity to speak of the Wider Quaker Fellowship. There are now over 3,700 members of the Wider Quaker Fellowship in this country and abroad.

Witnessing to the Indwelling Spirit was the theme of the message Leslie D. Shaffer brought to the group. Speaking from the background of his year's experience serving in the Paris International Centre in France, he stressed the urgency of the task of members of the Society of Friends doing their utmost to develop the life of the spirit. Living in an age of the development of world-embracing organizations to secure the peace and order of the world, we are sometimes lulled into thinking that they are going to attain the ideals we are desiring. He pointed out that unless we are dedicated to the development of those spiritual forces that should undergird and permeate our world, these organizations cannot succeed.

There is in Europe today, and throughout all the world, even in this country, a deep spiritual hunger. Out of the suffering, the destruction and the hatred there has come a doubting of Christian values, and a doubting of God's existence. One discovers that great suffering does not always cause spiritual growth, but a sort of spiritual paralysis.

In the face of all this, what do we as members of the Society of Friends and Christians have to offer? Christianity carries a mysterious message and we, in an industrialized world, have lost that sense of mystery—that sense of awe, that sense of the actual presence of God in our lives. Our responsibility is to wit-

ness to the indwelling spirit of God within ourselves and within our groups, and to other people. We are created in God's image, and God is ever with us. Our message is to spread this sense of the family of God, of a deep corporate friendship of souls throughout the world, translated into acts of life.

ALLEN J. WHITE

Peace Testimony—Membership

By Francis Behn Riggs

MANY Quakers are disturbed that there are so few C.O.'s among their numbers, and that some of the older Quakers have abandoned their earlier pacifism. Of course the peace testimony is not the whole of Quakerism, but it is an integral part of all other testimonies which, in turn, are integral parts of the whole Quaker way of life: worship, business, and action. Pacifism is, indeed, one of the fruits of Quakerism and a very precious fruit these days.

We are not concerned here with the causes of this ebb of pacifism, but rather with the questions: What is the peace testimony and how seriously should Quakers regard it, not only in connection with those applying for membership, but also for those who are already members?

Quakers "officially" oppose war because they believe war is wrong. They agree that it causes untold suffering and incalculable, irretrievable economic losses. They agree that present wars destroy the very things in behalf of which wars are waged. They agree to all these effects of war, but do not base their opposition on these effects. Quakers oppose war because they believe it utterly and permanently wrong, as war destroys not only human beings—temples of the inner light—but inflicts irreparable injury to the souls of the participants.

Quakers do not concede that war is justifiable as a "lesser evil," because to the Quaker the choice is between the evil of war and the principle and life of love, as exemplified by Jesus. Love and action are inseparable parts of one another. The meeting for worship and the A.F.S.C. reflect the soul and some of the body of Quakerism. Neither is complete without the other. While the position of the early Quakers on war came to be adopted as *individual* convictions; while then, as now, there existed "soldier-Friends," the roots of Quaker belief soon yielded fruits, for, by 1727 and thereafter, the Discipline concerning our peace testimony appeared regularly. In typical passages from the book of Discipline presented to the Five Years Meeting in 1945 we read:

"Friends hold that it is inconsistent with their religious principles to participate in military service" (p. 42); "We feel bound explicitly to avow . . . that no plea of necessity or policy, however ur-

gent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, 'Love your enemies.' In enjoining this love, and the forgiveness of injuries, He who has brought us to Himself has not prescribed for man precepts which are incapable of being carried into practice, or of which the practice is to be postponed until all shall be persuaded to act upon them." (p. 122).

Today, nevertheless, unity of profession and practice among Quakers, as far as the peace testimony goes, is not without its rifts. The voluminous correspondence in *The Friend* two years ago in regard to the qualifications for membership of Lieut. John H. Hedden focuses on such a rift in Quaker thinking. Lieut. Hedden was "resolved to ask to be admitted to the Society of Friends" and a number of Friends were convinced that he should be welcomed to membership, even though he frankly confessed that he had chosen military service because: (1) "We must choose between the existing evils of society and the evil of war. (2) Conscientious objection offers no solution, since the C. O., with a 'bland smile' simply withdraws from civilization and discards it and so, only with shame may he 'walk back among those who have struggled and bled.' (3) We do not have any adequate means but force."

Could any words express a more complete denial of the fruits of Quakerism and a greater misconception of what the C. O. is trying to build? And yet there are some Quakers who apparently can see no inconsistency in such views with the basis for Quaker membership.

Nor should the Hedden case be considered so exceptional in the United States, for only twenty-five per cent of the members of the Society of military age bore witness during the past war to an individual pacifist position, although one hundred per cent of the Monthly Meetings professed and continue to profess their *corporate pacifist position*.

In like manner, some older Quakers have been moved to renounce the Quaker testimony, partly on the ground that fighting is justifiable for survival, partly because one hundred per cent pacifism appeared to them too narrow. Such

people sometimes feel that they are really not abandoning the Quaker testimony, but rather making it more inclusive by embracing ninety per cent or even sixty per cent pacifists. This sounds to me like proposing a sixty per cent sober individual for membership in the W.C.T.U.

Assuming that we mean what we say about our peace testimony, isn't it for the best interest of the individual who applies for membership, as well as for the Society, at least to postpone his full membership until he also believes what we say? Furthermore, should not Friends who have abandoned their peace testimony seriously ponder their "watering" effect on the Society?

Let us welcome all people—whatever their beliefs and actions—to our meeting for worship. Let us at the same time remain firm in our peace testimony through individual adherence to it even if, by so doing, we continue to remain a peculiar people.

As one step toward rebuilding the vital relationship between membership and the peace testimony, the following suggestions are proposed: (1) That those seeking to enter membership should be encouraged to study the peace testimony of Friends and should be willing to accept it and attempt to maintain it earnestly. (2) That those Friends who have abandoned their pacifism be urged to consider their influence on children and their weakening of the peace testimony.

MIGRANT CHILDREN 'ADOPT' CHURCH STAFF WORKER

Final "goodbyes" were being said by boys and girls of migrant families in a California camp on the last play-night conducted by a staff worker of the Protestant churches' program of religious and social ministry. The children were demonstrating their devotion to their one adult friend, outside their own families, by clamoring for promises that she would come again, would "come visit."

To one request of "come see me," the staff worker of the Home Missions Council asked: "But how could I? Where would I sleep?"

A dozen children answered, "You could stay with us." And little Ellen repeated, "you could come stay with us!"

"But Ellen," the worker questioned, "would there be room? Wouldn't it be too crowded with one more? Remember, you have quite a few little brothers and sisters."

"Room?" queried Ellen. Then, stoutly throwing her arms wide, she declared, "But we've got the whole world. You can come sleep on the ground with me!"

Smiling triumphantly, Ellen added with quiet confidence, "I don't have to sleep outside any more, though. I get to sleep inside the tent now!"

—Church World Service

LITERATURE IN REVIEW

AMERICAN FRIENDS IN WORLD MISSIONS

CHRISTINA H. JONES

299 pp. Price, \$2.00

In this history of Friends' activities in missions, the author has filled two hundred and ninety-nine pages with information so valuable that every Friend interested in the extension of the Kingdom should secure a copy at once. It contains an interesting, even gripping story. The thirteen chapters begin by telling the story of early Friends' "World Vision," and continues the account of Friends' attitude and work until the present time, ending with a look into the future.

There is valuable and accurate information about Friends' service in all the world areas in which Friends have worked and are working—including those of the Five Years Meeting, Philadelphia, Ohio, Kansas, Oregon, California, and a brief reference to the influence and work of London Yearly Meeting.

Two full chapters are devoted to home missions, and one to women and missions. Six chapters are devoted to the fields which are the special concern of the Five Years Meeting, and one chapter to the work of the "Independent Yearly Meetings." It is the only available source of information, in one volume, on Friends' missions in such complete form.

One section, of twenty-three pages, lists the names of the members of the present Board of Missions and its predecessors—the American Friends Board of Foreign Missions and the Board of Home Missions of the Five Years Meeting. Also the names of the missionaries who have been employed by these boards, and those who served on the seven fields now associated with the Board previous to the organization of these boards.

The author, Christina H. Jones, is now with her husband, A. Willard Jones, in Ramallah, Palestine. These two devoted workers have had a long and interesting experience in that work in the "Holy Land." This book was written for the American Friends Board of Missions while she was serving it as Educational Secretary. It was authorized as one of the enterprises connected with the fiftieth anniversary of the founding of the Board.

These books are for sale by the Board of Missions, 101 South 8th Street, Richmond, Indiana, at the nominal price of \$2.00.

MURRAY KENWORTHY

ANNA ELIZABETH—SEVENTEEN

By LUCILLE LONG

Brethren Publishing Company,

Elgin, Illinois

pp. 208; price \$2

Seventeen—"where the brook and river meet, maidenhood and childhood sweet." Although in starched Dunker garb, with the transportation and communication of 1748-1752 in Pennsylvania a great contrast to ours, Anna Elizabeth finds that love and faith win through to peace and joy. It is a thoughtful, interesting book for younger and older people.

Once it was a question whether German or English would be spoken in the new Republic. Here you find the Brethren with English neighbors taming the wilderness. Each has strong points and weaknesses. Anna Elizabeth's father speaks of his thankfulness that the Quakers have provided a place where they can live simple lives in peace. The English complain about those Dutch who keep the Quakers in power—that is, preventing military preparation against Indians, and threatened war with the French.

How would it be to cook over a fireplace—to be an elder daughter in a large family of children in a small house. Anna Elizabeth loved to read the Bible and *Pilgrim's Progress*. She sought to improve in the use of two languages in the midst of heavy household tasks, but she knew the value of orderliness and hard work and found a way.

MABEL COPPOCK

HOW CRAZY ARE WE?

The following story is repeated by A. Ruth Fry in a recent leaflet by her, entitled "Barriers to International Friendship":

A new Hungarian Ambassador presented his credentials to the President of a South American state.

"What country do you represent?" asked the President.

"The Kingdom of Hungary."

"Oh, so you have a king?"

"No, we are ruled by Admiral Horthy."

"An Admiral? So you have a fleet?"

"No. We have no fleet."

"I see. And is your country neutral?"

"No, your Excellency. We are at war with Russia."

"I see. Why, may I ask?"

"Because, your Excellency, we want Transylvania."

"Oh, and Russia has Transylvania."

"No, Rumania has Transylvania."

"So, then, you are at war with Rumania, too?"

"No, your Excellency, Rumania is our ally."

The President picked up his telephone. His expression was set, his voice tense. "Get me the lunatic asylum."

That may be written by the well-known Mr. Benjamin Trouvo, but it is little exaggeration.

FOR FRIENDLY ACTION

THIS TIME—IN FULL!

On the opposite page is a reproduction of a poster similar to one being sent to all our Meetings in the next few days. Accompanying the poster will be leaflets explaining the need more in detail and outlining the method proposed to care for that need.

The need is urgent and the time is short. We must, of necessity, make a direct appeal to our membership at large. This we gladly do because we are confident Friends of the FIVE YEARS MEETING will respond heartily and fully.

Increased costs of living have become a real problem for all of us. The problem is intensified in the tasks of the boards of THE FIVE YEARS MEETING. Especially is this true of our work in other lands where, in some cases, living costs have risen in excess of three hundred per cent above normal.

Each year, for the past several years, the income for *United Services* has steadily increased. At no time during that period, however, have we raised the entire budget.

For 1946-47, the budget was placed at \$98,000, which was an absolute minimum if we are to do our part creditably in the Kingdom enterprise. If we fall below that figure, our work will suffer at many points. We shall not be able to fulfil our obligations to those who are giving their lives in the service of the Master. Next year's budget is bound to be larger. This is added reason for cleaning the slate *now* and so enabling ourselves to face the future with confidence.

Basing our estimate on past experience, it is probable that we shall lack \$20,000 of raising the full budget by March 31, 1947, if we do not all make additional gifts. When we close the books at the end of the fiscal year all of us will have new impetus and incentive for even more effective work when we know that, this year, we did the full job.

This is an extra appeal. We do not apologize for it. We believe that, informed about this emergency, Friends will care for it in full. According to his ability, each will need to give from ten cents to one hundred dollars or more in addition to his regular contribution.

Make your additional gift through your local treasurer in time for the successful completion of this special project. March 16, 1947 is that date!

MILITARISM IS A CANCER

Most laymen know that if a cancer is discovered in the early stages, it can be treated, resulting sometimes in complete cure and other times in arrested growth. Cancer is one of the dread diseases that takes an amazingly high toll of human life. A cancer feeds upon the host body until it ends in the destruction of that body and itself.

Militarism is a cancer. The only two ancient cultures that exist today, the beginnings of which stem from several thousand years before Christ, are the Chinese and East Indian civilizations. In both of these cultures, wars and violent strife have been least glorified. Those civilizations which relied upon military might—Egypt, Judah, Babylon, Assyria, Greece and Rome—have all perished.

We have a cancer in America. If we pluck it out, there is still a chance to save the world from the complete chaos and destruction of an atomic war. The various proposals for conscription and compulsory universal training which are being seriously considered in Congress are the first visible signs which the cancer of militarism is making to dominate American life. There is a very good chance that conscription measures can be defeated, but we shall have to work hard toward that end. We must write letters to our Congressmen, urging them to vote against universal training. If at all possible, we should go to Washington ourselves and interview our Congressmen. We can draw up a petition and ask a Congressman who opposes conscription to enter that petition in the Congressional Record, and then we can write to our Representatives and President, referring them to that petition. A petition cannot take the place of letter-writing, but it does serve as a way to let our Representatives know how we feel, and it also serves to educate people in our own community by bringing to their attention the importance and dangers of conscription.

BARBARA BEAM

Poughkeepsie, New York, Friends have circulated and emphasized the recent leaflet *United Services of the Five Years Meeting*. Their bulletin, *Information*, reminds members of their opportunities through the services of the Five Years Meeting.

COULD YOU GO TO OSLO, NORWAY?

Is there a young Friend under thirty years of age who could attend the International Christian Youth Conference at Oslo, Norway, July 22 to August 1, 1947? Friends are permitted one person in the American delegation.

If you can meet the following qualifications, write to the Young Friends Office, 101 South 8th Street, Richmond, Indiana.

1. Are you free for a major part of the summer?

2. Have you a concern to participate in an international conference of Christian youth along with one hundred and ninety-nine other Americans?

3. Could you visit among young Friends in the British Isles and on the Continent en route?

4. Those interested should have a working knowledge of theological terms and of church organization, in addition to an understanding of Quakerism.

5. The delegate selected should be available for meeting with the American delegation sometime in the spring.

6. The delegate will have to be able to bear a considerable portion of the expense.

7. Only those thirty years old or under can be accepted.

There ought to be a Friends Meeting, or group of Meetings, that would gladly support a young person from their midst in such a trip as the one afforded by the Oslo Conference. Whoever goes in the representation of Friends will doubtless need financial assistance from some source.

STEPHEN THORNE TO AMERICA

In reply to a joint invitation from the Five Years Meeting, the Friends World Committee for Consultation, American Section, and the American Friends Service Committee, the Meeting for Sufferings of London Yearly Meeting has released Stephen J. Thorne, their Recording Clerk, for an extended visit in America.

He and Alice Thorne and their two children, Patricia and Michael, will sail for America, arriving in time for the opening of schools in September, 1947. The family will remain for the school year. While the children are in American schools, Stephen and Alice Thorne will visit Friends Meetings and schools in several areas of America.

Their headquarters will be chiefly at Quaker Hill in Richmond, Indiana, from which they will travel in service and fellowship. Stephen Thorne holds a position in London Yearly Meeting similar to an executive secretaryship in American organizations.

MISSING!

From the United Service Budget for 1946 - 1947

\$20,000

To finish the year with our job well done we must raise this amount
in addition to our regular gifts.



This is an Emergency Call

to all Friends of the FIVE YEARS MEETING
to give OVER and ABOVE what we may
have already given.

"That ye abound in this grace also" — II Cor. 8:7



MARCH 16, 1947

is the date set for the successful completion of this project.

Give through your local treasurer.



Five Years Meeting of Friends

101 South 8th St., Richmond, Ind.

HUNGER HITS GERMAN SCHOOL CHILDREN

Education leaders in the American zone have decided that a nourishing school lunch must be served to all children between six and fourteen years of age to ward off serious malnutrition in Berlin.

A lunch has been offered for the past year, and virtually all the school-children in the Berlin *bezirks* (districts) were taking it in December, 1945. But, starting in that month, ration coupons were required. As a result, the cereal ration cut was so drastic, one official points out, that a child had only ten grams a day for home use, or less than enough for a bowl of soup. This fact, plus the appearance now and then of maggots in the school soup, has resulted in only a fifth or less of the children taking the school lunch now.

If a hot daily lunch cannot be provided without a ration cut, and soon, one American official says, "It is inevitable that there will be a tremendous wave of sickness and epidemics this winter. The children are obviously under-weight and under-nourished and will not be able to withstand the rigors of the oncoming cold weather. In my work in the schools I have noticed an alarming increase in the number of cases of children who have broken out with an ugly-looking and irritating skin disease due to malnutrition."

One bad effect on morals has been the stimulation of food thefts. In some areas, half the delinquencies among school children have been such thefts. In the Kruezburg district, sixty-two per cent of the delinquencies were of this type in the first six months of the year.

RUSSIAN SHOES FOR BERLIN

Berlin school children are also hard hit by the shortage of shoes and clothing. A

recent survey showed that 51,580 children, or forty per cent, of the children in the United States sector, are without shoes. Almost as many are completely without winter clothing. In one *bezirk* alone, the survey revealed fifteen thousand children have no overcoats. "Many of them have wooden sandals which, of course, have no tops," says one school observer, "and as I have gone from school to school, I have found many children using bedroom slippers. This deplorable lack of shoes exists not only for children but for teachers as well." The Russians have wisely begun to distribute sixty thousand pairs of full-length leather shoes to the children in their sector of Berlin.

One American veteran, in Berlin for a year and a half, recalled the Minneapolis experiment with conscientious objector "guinea pigs" on a starvation diet. He has noted the same increased irrita-

STATEMENT OF PURPOSE

I shall be as slow as grass,
I shall move with infinite precision—
I will deliberate as though
Time meant nothing.
I shall stare unseeing into space;
I shall dream, but I shall not know what I am dreaming;
I shall listen to the beat of my heart
And wonder at the mystery of life.
I shall fold my hands and feel sunshine in every inch
of my skin:
The world will make busy sounds around me;
The world will roar in the distance;
Children will laugh, vacuums will drone,
But I shall sit and feel life.

I shall walk down the road slowly,
Feeling each step begin in my brain;
I shall follow the course of the blood and nerves to my
toes
And know health in the slightest tingle.
No one who passes will know that with my head bowed
I am watching the blades of grass in the long shadows
Pass over the sidewalk;
That I measure each length lovingly with my eye,
Yet at the same time I am sensing the depth of the blue
sky,
Recalling how the eucalyptus trees in the valley look like
a ship as I come down the hill.

I shall work slowly;
I shall hold each dish in my hands for a minute
And feel the warm smooth surface travel through my arms
to my body;
I shall watch for the crystal-ball bubbles
And read the fortune of the sky and trees in rainbow
colors.
I shall push the vacuum three steps a minute,
Hearing symphonies in its monotone—
Conscious that the world is subdued to one sound
For this strange, inexplicable period;
All else is not, but this is—as God is.

I shall exchange thought for feeling,
And know nothing but that I am alive—
And that God lives.

RUTH HAMPTON

THE EGOTISTS

Yes, poets all are egotists,
Forming poems out of mists;
Hiring taxis for their dreams;
Forcing words to aid their schemes;
Luring fancies into rhyme;
Carving riches out of Time;
Storing up for future heirs
All the wealth that had been theirs—
All such efforts, I insist,
Are worthy of an egotist.

RUTH HAMPTON

✽ ✽

TRYST

The only way I have of finding you
Is by linking memory with all things gentle.
Vainly I recall your sweetness
As one tries in vain to trace the scent
Of mingled perfumes in a summer garden.
Your spirit has a quality
Elusive as the far off starry necklace
Encircling the tips of pointed hemlock trees;
Yet I never shall be taunted
By the fear of losing you,
For, as I lie looking upward
Toward that expanse of silvery blue
And listen to the sound of wings
Among the long-stemmed swaying grasses,
Something of the hidden quality of you
Returns unbidden—
You are kindred to wild wings,
The starlight and the grass.

MARY BLACKBURN

tion, loss of memory, and rapid fatigue in Berlin.

"A school teacher of twenty-two years," remarked this veteran, "told me about herself the other day. Her father had been imprisoned and mistreated by the Nazi regime, had kept her out of all Nazi organizations when she was the only member of the class not to join. Through the family influences, she had been brought up to reject most of the Nazi ideology. And yet today, she told me, she found she was more ready to sacrifice for Germany, had more love for her country than ever before in her life."

ROBERT ROOT
Worldover Press Correspondent

THE DEVOTIONAL LIFE

IN THE ENDLESS LOVE OF GOD

Selections by ARDIS MICHENER

Grant us the grace to rest from all sinful deeds and thoughts, to surrender ourselves wholly unto Thee, to keep our souls still before Thee like a still lake; that so the beams of Thy love may be mirrored therein, and may kindle in our hearts the beams of faith, and love and prayer. May we, through such stillness and hope, find strength and gladness in Thee O God, now, and forevermore.

JOACHIM EMBDEN, 1595
* * * *

... Wait in wisdom ... that you may be a well spring of Life to one another in the power of the endless love of God.

WILLIAM DEWSBURY
* * * *

All the artillery in the world, were they all discharged together at one clapp, could not more deaf the ears of our bodies than the clamourings of desires in the soul deaf its ears, so you see a man must go into silence or else he cannot hear God speak.

JOHN EVERARD, 1650
* * * *

God forces none, for love cannot compel, and God's service is therefore a thing of complete freedom.

HANS DENCK, 1526
* * * *

Through the dark cloud of selfishness and materialism shines the Eternal Light of the Christ in man. It can never perish. This Light of Christ in the heart of every man is ... the basis of our faith in the spiritual unity of all races and nations. Because we have been blind to this essential fact of life, we have failed in social and international relations, and are now in confusion. The profound need of our time is to realize the everlasting truth of the common Fatherhood of God—the Spirit of Love—and the oneness of the human race.

We stretch out our hands in fellow-

ship, sympathy and love, across frontiers, lands and seas. We call upon men everywhere to unite in the service of healing the broken world, to bear one another's burdens, and so fulfil the Law of Christ.

(from a document issued by the Meeting for Sufferings. London, 1919)

* * * *

One loving spirit sets another on fire.
AUGUSTINE

* * * *

That Spirit which has lived and ruled in me shall yet break forth in thousands.

EDWARD BURROUGHS, 1662

* * * *

We must ever be prepared for the gift of God and ever newly.

MEISTER ECKHART

* * * *

For what are the servants of the Lord but his minstrels who should raise the hearts of men and move them to spiritual joy.

FRANCIS OF ASSISI

* * * *

Some place their religion in books, some in images, some in pomp and splendor of external worship, but some with illuminated understandings hear what the Holy Spirit speaketh in their hearts.

THOMAS A. KEMPIS

* * * *

To the soul that feeds on the bread of life the outward conventions of religion are no longer needful. Hid with Christ in God there is for him small space for outward rites, for all experience is a holy baptism, a perpetual supper with the Lord, and all life a sacrifice holy and acceptable unto God ... This hidden life, this inward vision, this immediate and intimate union between the soul and God, this, as revealed in Jesus Christ, is the basis of the Quaker faith.

J. W. ROWNTREE

GREEN PASTURES

Thoughts on the Shepherd Psalm

1. *The Lord is my shepherd:* I shall not want.

Because he is my shepherd, I shall not want for guidance through the pathway of life. More than this, I shall not want for strength to perform the duties of life; I shall not want for wisdom to solve the problems of life; I shall not want for grace to keep me pure-minded and sweet-tempered as I journey toward the celestial city.

2. *He maketh me to lie down in green pastures,* he leadeth me beside the still waters.

Because of the waters, the pastures remain fresh and green. The pastures are also filled with green trees where I may become cool and refreshed as I lie down beneath their shade. I find rest and quietness too, because the waters are not swift and boisterous, but quiet and peace-

ful. Still waters run deep, and my spirit needs both depth and quietness.

3. *He restoreth my soul;* He leadeth me in the paths of righteousness for his name's sake.

After my body has become refreshed and my mind emptied of cares, there comes to my soul a restoring of energy. I take heart again; my courage is renewed; my spirit is prepared and eager for new duties and greater responsibilities. Thereupon my will leads me into new paths, and I delight to be found in the way of righteousness. "I delight to do thy will, O God."

4. *Yea, though I walk through the valley of the shadow,* I shall fear no evil, for thou art with me, thy rod and thy staff they comfort me.

The God of light dispels the shadows and sorrows of death. We cannot go where he is not, so the shepherd still brings us help, and steadies us with his staff. When it comes our turn to travel that valley, we know not whether it shall be a short or a long journey, but we know he walks beside us.

5. *Thou preparest a table before me* in the presence of my enemies, thou anointest my head with oil; my cup runneth over.

The Lord does not withhold any good thing from men who walk uprightly. Even one's enemies seem to be aware that those who strive to be on the Lord's side merit his blessings and win his approval. One man and the Lord makes a host, and whom the Lord loveth, he filleth his cup to overflowing.

6. *Surely goodness and mercy shall follow me* all the days of my life and I shall dwell in the house of the Lord forever.

To the person who searches for hidden causes and ultimate goals, disappointments may turn into the Lord's appointments, and deprivations may become opportunities for deeper consecration. Counting one's blessings is not only thoroughly Christian but it is also good psychotherapy. If we become accustomed to walking and working with the Lord, knowing full well that he is our constant guide and companion, then whatever and wherever our dwelling place, that becomes for us the house of the Lord, and we can worship him with our spirits, and we can be grateful to him for his goodness and mercy which are without measure.

CHARLES A. PIERCE

Despite the terrible whipping Japan has had, the poor man of Japan still proudly refrains from begging. He may be out of a job—millions are. His home was probably burned—nearly half the homes in the large cities of Japan were. He is short of clothes, food and other necessities—yet he does not beg—nor do his children, though a few will wistfully ask American soldiers for chewing gum.

QUAKERDOM AT LARGE

Richard Nixon, newly elected representative to Congress from California, is a member of East Whittier Friends Meeting. He defeated Jerry Voorhis. He is associated with Thomas Bewley in a law firm at Whittier.

* * * *

Another Quaker in Congress, elected last November, is Edwin T. Miller of Maryland. He is a member of the Friends Meeting at Easton, Maryland. It has the oldest meetinghouse in America.

* * * *

Robert C. Jones, a member of the Society of Friends who was born in Cuba, has been appointed Acting Chief of the Division of Labor and Social Information of the Pan American Union.

* * * *

Adrian and Sarah Stanley, formerly of Des Moines, Iowa, and now of Terre Haute, Indiana, ask traveling Friends to accept their hospitality. Those anticipating travel near there should write them at Route 3, Box 128a, Terre Haute, Indiana.

* * * *

The newly formed Fathers' Association of Lincoln School, Providence, R. I., has chosen class representatives from each of the grades beginning with the Nursery School through the school. They have plans which will include all Lincoln School fathers.

* * * *

The pastors of Indiana and Western Yearly Meetings convened at Earlham College for the annual conference, as arranged and given through the College. Dr. Charles Goff, minister of the Chicago Temple, Methodist Church in the loop, was the chief speaker.

* * * *

Gerald and Gwendolen Littleboy have arrived in America for visitation among Friends Meetings and schools. After a schedule from coast to coast they expect to return to England near July 15. Gerald Littleboy is headmaster of Saffron Walden Friends School.

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In response to the needs of Europe, members of the Mooresville, Indiana, Friends Meeting have contributed over three hundred dollars, collaborating with other groups of the community, other Meetings of the Quarterly Meeting, and with Fairfield Quarterly Meeting in sending grain for relief.

* * * *

Rufus M. Jones writes that the editorial reference in THE AMERICAN FRIEND to his eighty-fourth birthday of January twenty-fifth resulted in a large number of greetings. Finding it impossible to reply personally to all of them, he asks

that this statement of appreciation should be printed.

* * * *

William Sayers of Richmond, Indiana, has been holding special week-end services at Knightstown from Friday, January 31, through Sunday, closing with a union service of all the churches in the evening. He spoke at the Sailors and Soldiers Orphans Home on Sunday afternoon.

* * * *

Seaton Burrige and wife, members of London Yearly Meeting and residents of Cardiff, Wales, are landing in America shortly for visitation. Seaton Burrige is a Rotarian and comes partly with the interest of visiting clubs. He is also concerned to visit smaller Meetings and confer with smaller business firms and with farmers in the mid-west. They will be at Quaker Hill from March 24 to April 6.

NEWS OF OUR MEETINGS

On the evening of First day, First month, nineteenth, Friends of Asheboro Street Meeting, Greensboro, North Carolina, observed their first quarterly family night service of the new year. Despite inclement weather, a number gathered for this occasion. Following the supper, a vesper service was held, when Dr. Joseph M. Garrison, pastor of the Presbyterian church, spoke on "The Hearthstone of Civilization is the Home." Children from the Primary and Beginner's Departments sang at this service, and a trio from the young people's group also gave a beautiful selection.

* * * *

New Garden Quarterly Meeting was held First month, eighteenth, at Asheboro Street meetinghouse, Greensboro, North Carolina. At the opening of the meeting on Ministry and Oversight, Harold Ritze, pastor of Kernersville Meeting, led in devotions, using the text, "For as many as are led by the Spirit of God, they are the sons of God." Francis Anscomb of Winston-Salem also brought an inspiring message on "The Authority of Jesus" at the eleven o'clock worship service. Victor Murchison, pastor at Winston-Salem Meeting, led in the singing. An interesting business session was held in the afternoon when, among other things, a decision was made to change the date of the Quarterly Meeting sessions.

* * * *

Oskaloosa Quarterly Meeting was held at Oskaloosa, Iowa, on February 1, but because of heavy snowfall, representatives from Grinnell and Albia were unable to be present. Earl Prignitz, pastor

at New Sharon, brought devotionals for Ministry and Oversight, emphasizing that Christ can today calm the troubled heart as of old. Robert Blood and Celia Shepherd of William Penn College spoke at the morning and afternoon sessions respectively. Each emphasized that the loving heart must give expression in loving service. During the business session Friends were asked to write their Senators and Representatives, urging them to vote against the passage of universal compulsory military training. At the woman's missionary meeting, a recent letter from Paul and Alice Barnett was read. Pauline Hinshaw and Wanda Harvey gave a special selection in song.

* * * *

At the Des Moines, Iowa, Friends Meeting, a strong missionary emphasis was carried during the month of January. The pastor, James R. Furbay, gave a sermon on "Some Christian Imperatives for Today." In a Sunday School assembly, an excellent talk in the nature of a survey of Friends' missionary work was given by Berdene Ervin. An impressive motion picture film was also shown, *Thy Will Be Done*, which gave something of missionary work in China. At a missionary tea on January 19, in a Sunday vesper, missionary work in Africa was shown by the use of a motion picture film, *The Story of Bama*. This was followed by a discussion of various aspects of missionary work. Nearly a hundred people attended this program.

* * * *

Friendsville, Tennessee, Friends were happy to have A. Gertrude Jacob, of New York, in attendance at the Quarterly Meeting at Knoxville, Tennessee, and in the Sunday morning service for worship at Friendsville. In a very interesting way she told of her work with the Service Committee in France. She spoke of the distribution of food and clothing and of the happiness she had in seeing smiles and laughter replacing distress and sadness, which caused the group to feel eager to again share with those in need. Another large box has been sent to the Service Committee, and smaller ones have been sent to individuals. Under the ministry of Calvin L. and Marie Gregory, the Meeting is growing numerically as well as spiritually. The Wednesday evening Bible class is studying John's Gospel with increasing interest. Building at the Academy is progressing, with the principal's house almost ready for occupancy and the teachers' residence almost ready for the roof.

* * * *

Chicago and Blue River Quarterly Meetings, by unanimous vote of about

one hundred representatives at their joint February meeting held at Fifty-Seventh Street Meeting, have mailed to Speaker of the House, Joseph E. Martin, resolutions approving his stand against forced military training. Copies of the resolution were mailed to Congressmen representing Indiana, Illinois, and Wisconsin participants in the Meeting. Frank Hadley of Chicago Monthly Meeting was directed to write the United States Department of Agriculture, protesting the waste of twenty million bushels of potatoes by Government order in a time of overseas hunger. The Meeting, February first, was under dual chairmanship of Lewis Taylor, Evanston, Illinois, of Chicago Quarterly Meeting, and Albert Mills, Clear Creek, Indiana, of Blue River Quarterly Meeting. Katherine Whiteside Taylor, a Seattle, Washington, Friend, now of the University of Illinois faculty at Urbana, spoke on "Spiritual Growth through Family and Community Life."

HORIZON

Executive Secretary A. J. Muste of the Fellowship of Reconciliation declares that there isn't a single important national civilian body on record in favor of universal military training.

At least three hundred thousand displaced Europeans should be allowed to enter the United States, according to a petition sent to President Truman and Congress by the Catholic War Veterans.

Soviet authorities have given permission for the creation of new Baptist seminaries in Russia and for the re-opening of a previously-established theological school.

Levi Jackson, Negro athlete, was recently awarded the George H. Lowe Memorial Trophy. He was a Yale freshman. This award is given annually to a leading football player in New England. A large and enthusiastic attendance greeted him.

Cooperating with the American Red Cross in its 1947 Fund Campaign, many churches throughout the nation will observe February 23 as Red Cross Sunday. Following the custom of previous years, this date was set by agreement between the Federal Council of Churches, the National Catholic Welfare Conference, and the American Red Cross.

An editorial book review in *Moody Monthly* (June, 1946) stated that if the reviewer were "a modern Robinson Crusoe put off on an island for the rest of his life, his Greek testament taken away from him, and a choice given him between the Authorized or American Revised Version and the Revised Standard

Version of the New Testament, he would without thinking twice, choose the last named."

An exchange of representatives between the World Council of Churches in Geneva and the Vatican in Rome was advocated by *The Presbyterian Tribune*, a leading unofficial denominational weekly. While the World Council "is not a temporal power," the paper said, "there would be wisdom in establishing a spiritual exchange of emissaries between Geneva and the Vatican."

While "white supremacy" is the theme of a political group in Georgia it is a relief to find other news also from the Talmadge ridden state. A group of seventy-five ministers attended a joint meeting of the Columbus-Phenix City Ministerial Alliance with Negro Protestant ministers there and resolved that "this second experiment in Christian fellowship should not fail." The group decided that joint meetings should be held at regular intervals in the future.

Plans for an intensive study of anti-Semitism to be made in Europe in cooperation with the United Nations Educational, Scientific and Cultural Organization were announced in Chicago at a meeting of the central division of the National Conference of Christians and Jews. This will be the first time that religious leaders and social scientists have worked together in an investigation of this nature and on this scale.

About fifty social scientists and educators from the United States and Europe will meet in Zurich, Switzerland, in April. They will establish a workshop there which will coordinate all available evidence relating to anti-Semitism.

HEAR! HEAR!

America's "unfair and un-Christian treatment" of non-white minority groups is a major deterrent to the spread of Christianity throughout the world, Dr. Ralph E. Diffendorfer, executive secretary of the board of missions and church extension of the Methodist Church, declared in an address before the annual meeting of the Home Missions Council of North America. The Council represents twenty-three major Protestant denominations.

"Treat the Mexican fairly and Christianity will be proclaimed in Latin America," he said. "Clear our American Indian record and East Indians will take notice of democracy and Christianity. Abolish lynching, not by law, but by effectively acknowledging the Negro's right to respect and decent citizenship, and not only Africa but all the non-white world will rise up and call the church blessed."

"The expenditure of an estimated \$650,000,000 on new church buildings in

the United States will not cause a ripple of comment in the non-Christian world of Asia, Africa, the islands of the sea and elsewhere, nor will the adding of thousands of new members to the rosters of the traditionally programmed churches of our country. Nor will new church buildings, settlement houses, educational institutions or hospitals among the minority groups—Negroes, Mexicans or other Latins, Chinese, Philipinos, or American Indians—be commented on by the billion non-white people of Asia, as a favorable witness for Jesus Christ. These signs of possible progress may have been evidences of Christian vitality in the days before world-wide communication, international travel and global war—but not now."

MOTHER GETS SECOND PURPLE HEART WRITES AMNESTY PLEA

When Rachel M. Jacques of Susanville, California, received her dead son's second Purple Heart decoration, she sat down and wrote President Truman a letter, urging amnesty for imprisoned conscientious objectors.

"I just received the second Purple Heart certificate and presidential accolade, with corrected date of death of my son, First Lieutenant Chester D. Jacques, who, as your noble words say, 'died that freedom might live and grow and increase its blessings,' and you add 'freedom lives.'"

"I ask, now that he cannot, do you really mean and believe these words when you are still keeping peace-loving men in prison fifteen months after V-J Day, when other countries have granted amnesty to their political prisoners and other presidents in the past have granted amnesty to prisoners such as CO's? Why cannot you do the same and show that you really mean those words about freedom and show a worthy memorial to keep faith with those who gave their lives that freedom might live?"

RURAL REVOLUTION

Catholic, Protestant, and Jewish leaders, addressing the convention of the American Catholic Sociological Society in Chicago, criticized the lack of cooperation among church people in combatting racial and religious tensions.

At an earlier session, Dr. Carl C. Zimmerman of Harvard University criticized the Catholic and Protestant churches for not taking a greater interest in rural problems, "including the struggle between the small farms and capitalistic farm monopolies." He said scientific agricultural discoveries are becoming so numerous that rural life is undergoing "agrarian scientific revolution as significant as the industrial revo-

lution of the last century." "This subject has deep import for religion," he said. "The creation of a new civilization in the country will require a religious motivation. At present such is not available. The Catholic branch of the Christian Church hardly has a foothold in the countryside. The Protestant branch is so lacking in strong leadership that it does not understand its mission in relation to a new rural life.

—*Religious News Service*

For Younger Young Friends

DID YOU KNOW THAT

Seeds are gifts from many countries?

Beet seeds came to us so long ago we no longer know just where they came from. We do know, though, that beets were grown and eaten at least one hundred years before Christ was born. They grow wild now in North Africa, parts of Europe and Asia.

Kohlrabi, which is halfway between a turnip and a cabbage, comes from Europe, as does spinach. Europe may also have given us rutabagas and turnips, but history is not sure. It may have been Asia.

Cucumbers were given to us by Southern Asia and Northern India and radishes came either from India or China or Japan. Radish seeds were taken first to western Europe and then later brought to America.

The ancient Egyptians ate onions and it is believed that they first grew in Southwest Asia. Carrots were given to us by Great Britain. Nobody at all seems to know where cabbage and kale first came from.

Flower seeds are the lovely gifts of many lands. Mexico gave us cosmos. Zinnias came from the West Indies, marigolds from Africa and France.

The pansy with its merry little face-like flower comes from Northern Europe, and later from Scotland and England. Asters are a gift from China.

These flowers and vegetables listed here are some of those that will be going to Finland and Lapland. There are many exciting stories about other vegetable and flower seeds and you may want to read more about them. You will find these stories in two books that are probably in your public library. These are: *Seeds, Their Place in Life and Legend* by Vernon Quinn, and *Flowers and Their Travels*, by Fox.

Part of the story of seed growing is told in a story with pictures in the *Life* magazine of April 22, 1946. Perhaps you can get an old copy of this at your library or a friend's house and read the story for yourselves. The story in the magazine is told about a seed company in Philadelphia—The Burpee Company

—that is making it possible for us to send our seeds to Finland and Lapland.

HAVE YOU SENT YOUR GARDEN TO FINLAND?

We need a great many more gardens for Finland. There is still time for you to send one or more.

For fifty-five cents you can send a box of vegetable seeds to Finland and Lapland that will plant a garden 30 x 40 feet in size. It will feed a family of five through the summer with some left over for winter storage. The vegetables will help the children grow fat and rose-cheeked and will taste especially good to boys and girls who have only bread and milk soup for each meal now. There are flower seeds in the package to give the people joy.

Send your money to the American Friends Service Committee, 20 South 12th Street, Philadelphia, by February 28. Your name and address will go with your package of seeds.

A.F.S.C. Newsletter

CONTRIBUTORS

PURNELL BENSON—Representative of the American Friends Service Committee; member of 57th Street Meeting, Chicago; 20 South 12th Street, Philadelphia, Pennsylvania.

MARY BLACKBURN—Member Wilmington Yearly Meeting, Blackburn Homestead, New Vienna, Ohio.

HOWARD W. COPE—Minister Asheboro Friends Meeting, Greensboro, North Carolina.

MERLE L. DAVIS—Administrative Secretary of the American Friends Board of Missions, 101 South 8th Street, Richmond, Indiana.

ELIZABETH A. W. FURNAS—Member of Philadelphia Yearly Meeting, 800 National Road West, Richmond, Indiana.

RUTH HAMPTON — Member of Iowa Yearly Meeting, now connected with Pacific Oaks Friends School, 714 West California Street, Pasadena 2, California.

CHARLES A. PIERCE—Member of Whittier Friends Meeting, 2207 Orange Drive, Whittier, California.

FRANCIS BEHN RIGGS — Member of Cambridge Meeting, New England Yearly Meeting, 23 Coolidge Hill Road, Cambridge, Massachusetts.

To the Pasadena AFSC—"Gentlemen: I have a ten months old pure-bred Hampshire lamb. She has been my pet ever since she was six days old. I would like to give her to the Friends Service Committee to send her where she would be the most useful. If you could use her, please let me know, but please don't send her to any place where she would be the most useful by being eaten.

BETROTHAL

Walter E. and Sylvia B. Dorland of Chicago announce the engagement of their daughter, Priscilla, to Richard Albert Parker of Hawaii.

BIRTHS

GRIFFITH—To Paul and Barbara Ellis Griffith of Leesburg, Ohio, Meeting, a daughter, Dottie Jean, on January 31.

LUELLEN—Marlena Kay, a daughter, to Mr. and Mrs. Frank Luellen of Mooreland, Indiana, on January 28.

MILLS — To Ernest E. and Martha Langston Mills of Dublin, Indiana, Quarterly Meeting, a daughter, Dorothea Marie, Eleventh Month, twenty-four, 1946.

MILLS — To Roger R. and Mary Jo Slaughter Mills, members of Leesburg, Ohio, Meeting, on January 17, a daughter, Judith Ann.

MICHAEL — To Harold and Joanne Cherry Michael of Leesburg, Ohio, Meeting, on February 4, a son, David Phillip.

MORRISON—To Wilfred G. and Virginia S. Borden Morrison of Allen's Neck Meeting, Dartmouth, Massachusetts, a daughter, Lee Wilber, on December 3.

PARSONS — To Gordon F. and Jean Smith Parsons of Allen's Neck Meeting, Dartmouth, Massachusetts, a son, David Gordon, on November 30.

RATCLIFF—To Kenneth and Mildred Ludwick Ratcliff, a son, Dennis Ray, on January 18, at Lynnville, Iowa.

DEATHS

CLUTTERBUCK — Dr. James Greenley Clutterbuck of South Bend, Indiana, on January 20. He was born in Hamilton, Ontario, in 1872, coming to the United States fifty years ago. He became a Baptist minister, but in 1917 entered the field of vocational guidance. In 1933, he was united in marriage with Abigail Davidson, a Friend of Plymouth, Indiana. Besides the widow he leaves three children, Paul, Cleveland; Wilford, Las Cruces, New Mexico; and Doris Bolik, Dayton, Ohio; a brother, Herbert Clutterbuck of Montreal, Quebec.

ELLIOTT—Claude Elliott on February 2, at his home in Mooreland, Indiana, aged sixty-one years. He was a faithful member of Mooreland Friends Meeting and services were conducted by a former pastor, W. S. Abram, assisted by B. Orville Fisher and William Stables.

HUFFMAN—Stella Huffman on January 20, at Indianapolis, Indiana. She was a member of Mooreland, Indiana, Monthly Meeting. Her husband, Paul Huffman, survives. Services were conducted by Will S. Abram, a former pastor, and the Rev. Youngblood of New Castle.

JENKINS—John Kille Jenkins at Wichita, Kansas, on December 31, aged eighty-four years. He was the son of William and Lydia Miller Jenkins, pioneer Quaker settlers of Alliance, Ohio. He was united in marriage with Margaret Kinsey and later came to Alva, Oklahoma, to teach in Northwestern Normal School where they were instrumental in the organization of Alva Meeting. He later taught at Haviland Bible College and Pasadena Bible College. He is survived by two daughters, Mildred Baldwin of Richland, Washington; Margaret Burch; and a son, Lloyd of Wichita.

MILLER—Calvin Miller at Portland, Maine, on January 2. He was born at Stewiacke, Nova Scotia, on October 15,

1870, the son of Janet and George Miller. He was a member of Oak Street Friends Meeting, Portland, where he served as treasurer and Sunday School teacher for many years, as well as being treasurer of the Greater Portland Council of Churches. Surviving are his wife, Alice, and a son, Davis L. Miller. Burial was made in Evergreen Cemetery, Portland.

SHERRATT—Francena E. Sherratt on January 6, in her seventy-ninth year at Dartmouth, Massachusetts. She was a much loved member of Allen's Neck Meeting where she served as an overseer for many years. The Pastoral Committee often met with her when poor health hindered attendance at meetings. She is survived by a daughter. Services were held at the meetinghouse with D. Harrison Smith, pastor, in charge.

TURNER—Sarah Scott Turner, at Sedley, Virginia, on February 3, at the age of seventy-three years. She was the daughter of Carr B. and Martha Duke Scott of the Bethel Community in Southampton County, and was married to James W. Turner, who preceded her in death. She was a member of the Black Creek Monthly Meeting of Friends at Sedley from childhood. Services were held at Sedley, conducted by James R. Stein.

VARNEY—Lois A. Varney at Portland, Maine, on January 23. She was born at Albion, Maine, September, 1854, the daughter of Judediah and Jane Gilkey Varney. After attending Amherst High School and Friends Boarding School of Providence, Rhode Island, she taught in the public schools of North Berwick and Yorktown Heights. She was a member of Oak Street Friends Meeting, Portland, and for many years was a Sunday School teacher and deeply interested in all church activities. Burial was at Unity, Maine, Friends Cemetery.

WAGAMAN—Marie Cope Wagaman on January 17, at Dysart, Iowa, at the age of thirty-six years, following a brief illness. Most of her life was spent at Lynnville, Iowa, where she was active in church and community service. Surviving are the husband, Charles Wagaman; two children, Donald and Doris; her father and mother; one sister, and two brothers. Services were held at Dysart, with Rev. Coe in charge, and at Lynnville Friends meetinghouse, with Ed. Thompson, pastor, in charge.

THE FARMER

THE JOURNAL OF NATURAL
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Quarterly — Illustrated

Sir Albert Howard answers a critic.
Newman Turner discusses benevolent bacteria in animal diseases, vaccination, and Government orders which mean grave risks to the community.

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natural living.

Annual Subscription 6s.6d. (about \$1.30) from the farm where natural methods are successfully practiced by the Quaker Editor, Newman Turner, Goose Green Farm, Sutton Mallet, Bridgewater, Somerset, England.

EXPRESSES APPRECIATION

The Trustees of White's Indiana Manual Labor Institute of Wabash, Indiana, joins with its staff members and students in expressing their appreciation for the many fine considerations extended to the Institute. Many Friends, Friends' groups, civic organizations and parents of students have made gifts and sponsored programs for its students. One Meeting furnished the paint and labor to recondition a dormitory; a Quarterly Meeting gave a motion picture machine; a non-Friend is giving of his time to redecorate the chapel; a neighboring Literary Club has made a substantial gift to our Library and one Meeting gave new hymn books. Friends also gave money making it possible to recondition floors, install fluorescent lights, paint chairs and beds. Many other Friends have made contributions and gifts too numerous to mention. For these gifts, and the fine co-operative spirit of appreciation, we give thanks.

We most sincerely are looking forward to the time when more Friends will join our staff and help us make White's Institute a real for sure Quaker Institution. Positions are now open in the office, school and on the farm. Interested Friends should communicate with Superintendent Parvin W. Bond.

OLD BOOK WANTED

Wanted a copy of *The Autobiography of Hannah White Hall Smith*; acceptable in any condition. Mollie J. Burrus, Rockford, North Carolina.

THE FORGOTTEN PEOPLE

In the British and American zones of Germany are all that remain of about 200,000 Latvians who, fleeing from the Russian advance, crossed Poland into Germany. They live in "Displaced Persons Camps." In the Esslingen Camp alone there are 1,000 children of school age who need shoes and clothing. Friends may help by sending clothing and food parcels to

RUDOLFS EICENS

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UNRRA Team 208, Parkstr 8a
American Zone Germany

In the near future books and magazines will be mailable. There is need for business and technical books and magazines in English. Friends are asked to collect such and hold for later advertisements telling where they may be sent.

(This advertisement paid for by a member of Detroit Friends Meeting)

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JAMES F. WALKER, Principal, Westtown School, Westtown, Pennsylvania.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 6:30. Gorman Y. Doubleday, minister. Phone Thornwald 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month, George A. Selleck, Executive Secretary. Telephone TROWbridge 6883 or TROWbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, at 1174 East 57th Street, an All-Friends Meeting. Sunday worship hour 11:00 a.m.; Monthly Meeting (following 6:00 o'clock supper) first Friday. Garfield V. Cox, Clerk, 5747 Kimbark Avenue.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School 9:45 a.m., Flora A. Henshaw, Clerk, 3193 West 36th Avenue, Phone Gl. 5686.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; James R. Furbay, Minister. Phone: 6-5735.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Avenue, Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spittler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11 a.m.; Evening Worship, 7:30 p.m., Kenneth Pickering, minister. RI-8406.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a.m., Bible school 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Walter H. Wilson, minister, 111 West 45th Street, Phone P1. 2960.

NEWBERG, OREGON

Friends Church, College St., at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at

221 East 15th Street, New York, from October 6 through April, each Sunday at 11:00 A. M. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services, 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Robert B. Shattuck, Minister. Phone SYcamore 6-3629. Office, SYcamore 6-3372.

PORTLAND, OREGON

Second (Lents) Friends Church, 5808 S. E. 91st Ave., at Foster Road, Portland 6, Oregon, morning worship 11:00, evening worship 7:30, Bible School 9:45, Christian Endeavor 6:30, Calvin R. Choate, pastor, 5728 S. E. 91st Ave., Portland 6, Oregon, Phone SUNset 1005.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for worship First-day at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia Street and Washington Avenue. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia Street. Phone 43-467.

The American Friend

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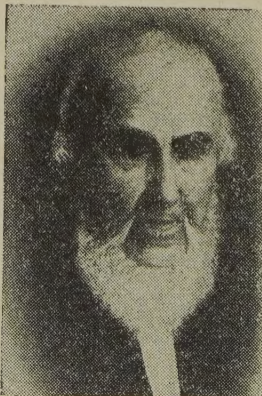
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